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A Shipyard in Ancient Issus.

BY REV. W. H. WARD, D.D., LL.D.

THE modern town of Hit, the ancient Issus, visited by the Wolfe Expedition, affords an existing illustration of a shipyard of the type of that where Noah built his ark. A dozen or more boats, of the general shape and size of canal boats, were seen there in process of construction. They are built close to the bank of the Euphrates, of rough branches, never more than two or three inches thick, tied together into a frame, then covered with straw ropes, and pitched without and within with pitch. The bitumen is brought in baskets, on the backs of donkeys, from the bitumen springs two miles off, where it rises to the surface of the salt water. It is then heated in rude furnaces over a fire fed with bitumen, then mixed with sand, and is spread hot over the straw, making a strong, firm boat, the chief boat used on the river. A smaller boat is made perfectly round, like a tub, and large enough to hold about two men.

On the Use of καί in Hebrews x. 38.

BY PROF. D. R. GOODWIN, D.D., LL.D.

THE verse reads as follows (Tisch.) : —

Ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

This is a citation from the Septuagint of Habakkuk ii. 4, which reads as follows (Vat. Ms.) : —

Ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ, ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.

The passage consists of two clauses. In the first ἐὰν, κ.τ.λ., our present Hebrew text and the Septuagint are hopelessly irreconcilable. In the second clause; ὁ δὲ δίκαιος, κ.τ.λ., the Hebrew has “the just shall live by his faith, or his firm confidence, or (as some would render) by his faithfulness”; the Septuagint has, “the just shall live by my faith (*i.e.*, by faith in me)”; and the epistle to the Hebrews has, “the just shall live by faith,” or, as Tischendorf reads, “thy just man shall live by faith.”

In making his citation the writer to the Hebrews has transposed

the two clauses. As the text stands in the Septuagint, ὁ δίκαιος, "the just," cannot furnish the subject for ὑποστείλῃται, "draw back," for he is not mentioned till afterwards. *Does he furnish that subject in the epistle?* If so, the writer of the epistle has imported an entirely new term into his citation, which is neither in the Hebrew nor the Septuagint text, in both which "the just," etc., closes the passage. If he had intended to do so, would he not certainly have used δέ, "but," for his connective rather than καί, "and"? It is remarkable that the A.V. has translated this καί by "but," and *that*, as it were, by an instinctive oversight, if I may so say; for they felt that the two clauses were to be interpreted or still set over against each other even after they had removed the chief reason for the antithesis by furnishing a new subject for "draw back." If "the just man" is supposed to furnish the subject for "draw back," the adversative conjunction would seem to be required as a matter of course. The prophet, too, having the clauses in the inverse order, still holds them as antithetic, and connects them by δέ before δίκαιος.

Nevertheless the epistle uses καί for connecting the clauses. But it is to be noted that this particle really forms no part of the citation from the prophet, and that it is made to connect the same clauses, transposed, which he had connected by the adversative δέ.

If, then, this is to be treated as a citation from the prophet, is it not clear that the two clauses are cited as independent propositions, and are joined together in the epistle by the writer's own καί (and)? so that we should read thus: "Now the just shall live by faith," and, "if (a man) draw back, my soul shall have no pleasure in him."

The Westminster revisers have treated this as a citation; but they have printed the "and" as if it were a part of the citation, which it is not. Yet in the case of several other citations they have recognized the use of "and" just suggested, as at St. Luke iv. 11, and in this very epistle at i. 10.

As to the subject of "draw back," we have seen that "the just man" cannot furnish it if the sense of the prophet is retained; and the insertion of the indefinite "one," or "any one," or "a man," has the authority of the revisers in frequent instances, as at John viii. 44, marg.; 2 Cor. viii. 12; 1 Pet. iv. 16, etc.

The interpretation of the καί here suggested is the more likely to be the true one, as the writer of this epistle immediately proceeds to *contrast* those "*who draw back*" with those who *have faith*, "*who believe*, to the saving of the soul."